WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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DEMONIACAL POSSESSIONS.

No. II.

ACTS XVI. CHAP. 16, 17 & 18th verses.

Any defence of the antedemoniac system on this ground, does necessarily involve the integrity of the sacred writers—and destroy, if pushed out, all confidence in their testimony and character.—For let it be remembered, that there is a wide difference between the suffering *an error to exist*—and remain uncorrected—and the teaching men that it is truth, when we know that it is not.—There is a wide difference between describing things as they appear, and deliberately teaching men that appearance is reality—when we know it is only appearance —Now we admit that for wise and necessary purposes, the Saviour and his Apostles often did leave certain errors uncorrected—and often used optical phrases, and such as were intended to refer to things only as they seemed—And in speaking of the influence of what the Jews called demons, had he left their error as he found it, and avoided both in phrase and sentiment all appearance of coincidence with them, he then might have relieved the cases, and left the error without sanctioning it, though he made no effort to correct it. But when not only phrases but the circumstances of using them, and the clearest declaration of opinion nay of fact, by the Redeemer, directly fall in with and confirm the notion of *possessions, can we reject it* without exposing him to the charge of fraudulency, and an effort to deceive? For then it would no longer be the mere use of words erroneously applied by the mass of the people, to express an idea of what did not really exist, but it would be confirming their false opinions, by the declarati n of coinciding opinion;—In illustration of our meaning, many examples may be brought, as in Matt. xii. 24—29 "But when the Pharisees heard of it they said, this fellow doth not cast out Devils, *ta daimonia*, but by Beelzebub, the prince of the Devils, *too Beelzeboub archonti toon daimonioon*. And Jesus knew their thoughts and said, every kingdom divided against itself is brought to desolation, and every city or house divided against itself, shall not stand, and if Satan cast out Satan, *Satanas ton Satanan ekballei*, he is divided against himself, how shall then his kingdom stand? And if I by Beelzebub cast out Devils, *ta daimonia*, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out *daimonia* Devils, by the spirit of God, then is the kingdom of God come to you." So too almost word for word in Luke xi. chap. Now here, what ever the word *daimonia* means, in one case it must mean in the whole connection of verses. But without any doubt it is used in this place both by the Jews and

Jesus to mean those subject to, *Beelzeboub tou arkontou toon daimonioon* But they, that is the *ta daimonia*, of whom he was prince, were those that were ejected; and *they were devils*, for they were such as Beelzebub governed, and such as he was, for he was "the prince of the Devils"—So that all who believe in the existence of devils at all, as all do who believe in the Bible, must be brought here to the issue of denying this belief, or admitting the doctrine of demoniacal possession. For the Saviour not only argues with the Jews upon their own ground, shewing that Satan's being divided against himself would be the consequence of the tracing his, (the Saviour's,) power to Beelzebub, thus proving the absurdity of their position; but he goes on fully to declare that "he did cast out devils *ta daimonia ek-ballo*, by the Spirit of God" and that this was an evidence that the kingdom of God had come to them. Here then he surely does not stop merely to expose the inconsistency of their tracing his power to Satan when he was casting out Satan from day to day, but he actually declares that he did cast out Devils, devils just such as Beelzebub was, and that he did this by the finger of God. The consequence is not to be avoided, either there are no devils, or Jesus Christ in this and many other cases, similar to it, practised a fraud upon the Jews or else he did actually cast out devils. To assert the first is to beg the question, besides that it would be denying what every christian believes; to assert the second, were the most impious blasphemy, the third then must be the true proposition, which we would establish: namely, that Jesus Christ did cast out Devils.

Without going any further, this seems to me forever to settle the question. But as some objection has been urged, against resting on this passage, as it was intended as an argument ad hominem, (though it be in fact this, and far more with this,) we will pass on to some other examples. As Mat. iv. 24. "And they brought unto him, (Jesus,) all sick people that were taken with divers diseases and torments and those that were *possessed with devils*, *daimonizomenous* and lunatics *seleenazomenous*, and he healed them. See Luke ix 42. and iv. 35. compared with this. Here not the person possessed, but the *unclean spirit* is rebuked, commanded to be silent, and to come out: and he, the daemonion, threw him (the person possessed) in the midst, and came out, and persons are said to have suffered by their agency &c. Here then we find persons moon struck as the word Seelenazamenoi literally means, persons possessed with devils daimonizomenoi—Why then did not the Saviour order the moon's influence to cease or why was it not said he expelled this influence and that then this influence ceased and came out having thrown the subject in the midst and torn him and cried out unto Jesus to let it alone &c. This would have been the merest nonsense. He *healed* those called Seelenazomenoi but from daimonazomenoi *he cast out the speaking, acting, and personally present devils.* Here then we see the demoniacs distinguished from all those diseases with which accommodation and figure could be *supposed or pretended* to confound them. So too in Luke iv. 41. "*the devils crying, came from many*—and said we know thee who thou art—thou art Christ the Son of the Living God." It is not then the persons possessed, but the *daimonia* the *devils* who thus cried out—and as Jesus Christ came to *destroy the works of the devil* it is a signal and glorious testimony to his character that these evil Spirits should recognize and proclaim that character, and thus bear an extorted testimony to their own defeat and to his triumph. It is said "he rebuked them and suffered them not to speak for they knew

that he was Christ," *suffered* whom not to speak? diseases?—and they cried out and said—who cried out and said? diseases? lunacies? epilepsies? can such a construction comport with any ideas we have of fairness in the expositor, or of integrity in the writer?

We might thus quote a vast multitude of examples. Such as these a bound we need not multiply them—We have exerted no particular care in their selection—each one carries full conviction along with it in spite of all those artful not to say sometimes irreverend and dangerous evasions which have been resorted to for escaping from the force of the meaning of those passages.

(*To be continued.*)

Extract from a Discourse on the Discouragements and Supports of the Christian Minister. By ROBERT HALL, *the celebrated Baptist.*

The office you have undertaken is of divine institution. The unhappy disputes which have prevailed in the church respecting the proper channels for conveying, and the legitimate mode of vesting it, are so far from weakening or perplexing the evidence of this truth, that they may be considered as so many concurrent suffrages in its favour; since it is allowed, on all hands, that the Christian ministry is an ordinance of God; an expedient for the improvement of mankind, of his devising, and supported by his authority. But of that wisdom which pervades the works of God, the church is the principal scene; *to the intent*, saith the Apostle, *that to principalities and powers might be made known by the church, the manifold wisdom of God.* Hence we may be certain that so leading a branch of its constitution as that under our consideration, cannot fail of being adapted, in the best possible manner, to promote the interest of religion; nor is it difficult to perceive, that if men are to be wrought upon by reason and persuasion, the setting apart an order for the express purpose of instructing them in the concerns of salvation, must have a beneficial tendency; an order, be it remembered, not appointed like the priests of pagan antiquity, for the performance of ceremonies, but for the inculcation of truth; not to conduct the pomp of lustrations and sacrifices, but to *watch for souls as those that must give an account* Nothing similar to this was known in the heathen religions; it is peculiar to Christianity, and evincing the simple wisdom of its author, is as original in its conception, as it is admirable in its effects. Its simplicity, its distance from whatever is dazzling in the eyes of mankind, is one of its highest recommendations; for the Christian minister is beautifully compared to a fisherman, who would only be embarrased by those instruments and appendages which belong to more splendid, but less useful employments.

LETTER FROM MR. WOLF.

The Missionary Herald for September contains a letter from this missionary to the Jews, dated Bassora, Aug. 10. 1824, and addressed "To all the American missionaries residing in Bombay." After speaking of his affection for them, for their labour's sake and of the Christian communion which he enjoyed with their brethren, Fisk and King, in Palestine, he proceeds to inform them of his unexpected success in his Mission at Bassora. A school was already established at that place on the Monitorial system in which 32 Armenian, Catholic and Jewish boys were taught.

"You will be pleased to hear," says Mr. Wolf, "that the Armenian bishop and priest permitted me to deliver an Arabic and Persian sermon in their church, last Sunday, which was attended by all the Armenian and Catholic inhabitants of this place, and by the

Armenian and Catholic priests and bishops. After the sermon was over, the Armenian bishop and priest, and the Syrian Catholic priest, gave to me the right hand of fellowship, and embraced me near the altar of the church, in the presence of the whole congregation. And you will be surprised, that I am permitted and desired by the representatives of the Roman Catholic church, to deliver an Arabic sermon in the French Catholic church, at Bussorah.

"The Syrian Catholic priest followed to day the example of the Armenian bishop, and preached to his congregation for the benefit of the newly erected school at Bussorah. He prayed for the prosperity of the English nation, and he has permitted me to pray next Sunday for the Pope of Rome, which I hope to be able to do in the manner I told him, viz. that I shall pray the Lord to pour out his holy Spirit upon the present Pope and all his Cardinals, that they may become true teachers of the everlasting Gospel."

Mr. Wolff requests the Bombay Bible Society to send him, at Bushire, a quantity of Abrabic, Persian, Armenian, and Hebrew Bibles and Testaments, for sale and for gratuitous distribution in Persia and Yemen or Arabia Felix. From Persia he intends to go to Bombay and its vicinity, to visit the Jews there.—*F. Visitor.*

The following very interesting account of George Wisbart is given by one of his scholars at Cambridge. "About the yeare of our Lord, one thousand, five hundreth fortie and three, there was, in the university of Cambridge, one Maister George Wishart, commonly called Maister George of Bennet's College, was a tall man, polde headed, and on the same a round Frence cap of the best. Judged of melancholye complexion by his physiognomie, black haired, long bearded, comely of personage, well spoken after his country of Scotland, courteous, lowly, lovely, glad to teach, desirous to learne, and was well travailed. Having on him for his habit or clothing never but a mantell frieze gowne to the shoes, a black Millian fustain dublet, and plain black hosen, course new canvasse for his shirtes, and white falling bandes and cuffes at the hands. All the which apparell he gave to the poore, some weekly, some monethly, some quarterly, as he liked: saving his Frenche cappe which he kept the whole yeare of my being with him. He was a man modest, temperate, fearing God, hating covetousnesse: for his charitie had never ende, night, noone, nor daye. He forbare one meale, one day in four for the most part, except something to comfort nature. [When accused, at his trial, of contemning fasting, he replied, "My Lordis, I find that fasting is commendit in the scriptur.—And not so only; bot I have leirnit by experience, that fasting is gude for the healthe and conservatioun of the body," Knox, 60.] Hee lay hard upon a pouffe of straw, course new canvasse sheetes, which, when he changed, he gave away. He had commonly by his beside a tubbe of water, in the which (his people being in bed, the candle put out, and all quiet) he used to bathe himself.—He taught with great modestie and gravitie, so that some of his people thought him severe, and would have slain him; but the Lord was his defence. And hee, after due correctioun for their malice, by good exhortation amended them, and he went his way. O that the Lord had left him to me his poore boy, that he might have finished that he had begunne! His learning no less sufficient than his desire, alwayes prest and readie to do good in that he was able, both in the house privatly, and in the school publickely, professing and reading diverse authors." Letter of Emery Tylney, apud Fox, 1155.

EVENING MEDITATIONS.

Taking a walk to South Boston last evening alone, I was more than usually interested in beholding the beautiful sky, lighted up by its thousand suns, yet so distant as to be almost lost in the immensity of space. I was led to exclaim with the Psalmist of old, When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him?—From such a contemplation my thoughts naturally wandered to those brighter and more exalted scenes which open on the christian's view, when he drops this load of clay, and is freed from the imperfections of mortality. At once his happy spirit ascends to worlds above, and there he beholds the glories of that Saviour, in whose merits alone he trusted for salvation. O thou blest Saviour! thou kind and benevolent Shepherd of the flock which thou hast redeemed by thy blood! with open heart I receive thee: suffer me never to depart out of thy fold; but lead me through green pastures, and beside the still waters. Let me behold the tokens of thy favour through life, and prepare me by thy grace to depart, whenever it shall be thy sovereign pleasure to call me home.

Be these my feelings, O ye votaries of pleasure, and I leave the world to you! Tell me not of the happiness of wealth and affluence;—they are not worthy of an immortal mind except to devote to the cause of benevolence and religion. Here indeed you have a noble field in which to act; and would to God that more could find it in their hearts to consecrate a portion of their wealth to the advancement of the Redeemer's kingdom. O that I had more to devote to Him; but if I do what I can, I trust I shall, through his merits, be accepted of my heavenly Father. *Bost. Rec. & Tel.*

TEZEL, THE NOTED PREACHER OF INDULGENCES.

This person's name has been handed down to posterity, from the well known circumstance of his conduct having occasioned the first appearance of Luther against the corruptions of the Church of Rome. He carried on the trade of vending indulgences in a manner perfectly congenial to its scandalous nature. He proclaimed wherever he came, that he was ready to pardon, for money, the most aggravated sins, both past and future. Having erected a red cross in a temple, he averred, that it had equal efficacy with the cross of Christ, that he himself had saved more souls by indulgences, than Peter saved by his sermons; and that at the very clink of the money the souls did take their flight from purgatory to heaven. It affords a strong proof of the ignorance and superstitution of the times, that notwithstanding this extravagance and blasphemy, crowds flocked unto Tezel both in towns and in the country, and that almost every widow and beggar purchased indulgences either for themselves or others. But there was not wanting some who, as they saw through the cheat, sought a fit opportunity for discovering their derison, and endeavouring to outreach him in his own trade. The following humorous anecdote, which is well authenticated, is one instance of this.

A person of rank went to Tezel, and enquired of him, if he might obtain pardon for a crime he had resolved in his mind to commit. He said, he had a quarrel with a certain man who had rashly injured him, upon whom he wished to revenge himself, that he would take away his life, but would cause him long to retain a remembrance of his severe vengeance. Tezel without much intreaty, acceded to the proposal, and declared, that if he received thirty imperial crowns, he would grant the pardon.—

The knight, without delay, procured the money, and received a patent for committing the crime, signed by Tezel A short time after this, Tezel having gone out of the city, the knight having stationed himself in a proper place, attacked him on his return when off his guard, and out of the reach of assistance, and having beat him, and taken from him a large sum of money which he had collected in the adjacent country, he dismissed him, with the intimation, that this was the crime for which he had granted him an indulgence little before. When the fact came to be known, the prince of the country was at first enraged that such a thing should have been committed within his territories, but being informed of the circumstances, he was pleased, and, it is said, inflicted no penalty upon the nobleman

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From Bates' Works.

Sense, reason and faith, are the instruments of our obtaining knowledge. Sense is previous to reason, and reason prepares the way to faith. By our senses we come to understand natural things, by our understandings we come to believe divine things. Reason corrects the errors of sense, faith reforms the judgment of reason The stars seem but glittering points; but reason convinces us they are vast bodies, by measuring the distance, that lessens their greatness to our sight. We cannot imagine that there are men whose feet are directly opposite to ours, and are in no danger of falling; but reason demonstrates there are Antipodes. It is as absurd for reason to reject divine testimony, and violate the sacred respect of faith, as for sense to contradict the clearest principles of reason. To deny supernatural truths, because they are above our conception and capacity, is not only against faith, but against, reason, that acknowledges its own imperfection

THE INFANT PREACHER.

From the Journal of a Missionary.

I give you an interesting conversation between one of my Sunday School children, between five and six years old, named ———, and her grandfather, with whom she was on a visit.—The old man was then in a declining state:

Child. 'I think you are very ill, grandfather"

Grandfather. 'Yes, my dear, I'm very ill'

Child. 'Where do you expect to go when you die?'

Grandfather. 'To Heaven, I hope.'

Child. 'I hope you will; but if you do, you must leave off swearing and saying bad words; if you don't, you will go to a bad place, and there to be tormented with wicked and miserable creatures; but if you go to heaven, you will be happy with God and Christ forever. But you must pray and *keep on* praying, and if you awake in the night you must pray. Grandfather, *do you ever pray?*

This last question, put with all the honest simplicity of infancy, touched the old man's heart, and melted him into tears. Nothing could have been said more pointed and seasonable, and I have reason to believe that a lasting impression was made upon his mind. He was soon after confined to his bed, when I visited him and had the satisfaction of hearning the following lamentations from his lips:—"What a sinner I have been! What means I have slighted! What a vile creature I am!" He also manifested an unusual abstractedness from the world. "O," he said, "I have done with the world! the little time I may be spared shall be spent in mourning over my sins, and seeking an interest in the blessed Saviour!"

He died in peace; and who knows but, at the last great day, it will appear that this was a brand plucked out of the fire, through the instrumentali-

ty of a little child belonging to a Sunday School?

NAUTICAL SERMON.

When Whitefield preached before the seamen at New-York, he had the following bold apostrophe in his sermon:—

"Well, my boys, we have a clear sky, and making fine headway over a smooth sea, before a light breeze, and we shall soon lose sight of land. But what means this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon! Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves rise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam-ends! What next?"

It is said that the unsuspecting tars, reminded of former perils on the deep, as if struck by the power of magic, arose with united voices and minds, and exclaimed, "*Take to the long-boat.*"

Mr. W. seizing upon this reply urged them to take to Jesus Christ, as the long-boat, with an ingenuity which produced the happiest effects.

Philadelphian.

THE GREEKS AND THE POPE.

In a supplementary sheet, the Journal des Debates has published the Address of the Provisional Government and Ecclesiastical Chiefs of Greece to the Pope. The object of this Address is to solicit his Holiness to point out to the Greeks a Prince of Royal blood, and belonging to the Catholic church. When the kingdom shall be established, Greece will be ready to adopt such laws as may be judged useful and beneficial both as to her own internal welfare, and the general interests of European politics. The address afterwards beseeches the Pope to espouse the Greek Church, which, since the martyrdom of the Patriarch Gregory, has been in a state of widowhood. The Patriarch since appointed by the Sultan is declared to be instrusive and illegitimate. The address predicts that the union of the Roman and Greek Churches will be followed by the adhesion of the filial churches of Bulgaria, Servia, Moldavia, and even of Russia The document is altogether of a very singular nature, and if authentic, as it purports to be, it may lead to important consequences in the Christian World. It was presented to Prince Barberian, the Papal Chamberlain, on the 24th of May, and on the 6th of June an answer was returned to the Greek Commissary, that the Pope had received it on the day on which it was delivered to his minister.—*N. Y. Obs.*

THE SLAVE TRADE.

It will be seen from the following extract from the Sierra Leone Gazette of April 2d, 1825, that the Slave Trade is still carried on under American colours on the coast of Africa.

We are credibly informed that three vessels under American colours are at this moment upon the Coast for Slaves, one of them the Baltimore built schr. *Gen Winder*, Hill, master, last from St. Thomas, carries 10 guns and a numerous crew, all of whom, with the master, are citizens of the United States. This vessel and another have their cargoes on shore at the Galinas and Cape Mount, the remaining one at Sherbar.—Thus we see these miscreants taking the advantage of the abscence of American cruisers to violate the laws of their country, notwithstanding the heavy punishment it subjects them to. We have here occasion to regret the failure of the negotiation for a mutual right of search which would most probably in this instance have enabled our cruisers who were

ately here to have prevented these robbers from carrying the intended victims of their cupidity and avarice from the Coast.

"The French cutter Les Deux Sœurs, belonging to Martinico, has been condemned in the Vice Admiralty Court at Sierra Leone. It appears that this vessel was fitted out at Martinico under the command of Capt. Henri Mornai, with orders to proceed to the coast of Africa, for a cargo of 150 logs of ebony wood, and on arriving at Sherbar, the captain exchanged his cargo for 132 slaves, and left the coast for Martinico,—two days out the slaves rose, murdered all the crew excepting the captain and two men whom they spared on condition of working the vessel to to the nearest land. On making Factory Island, one of the Isles de Loss, they entered the harbour, and the Collector of Sierra Leone, hearing she was there, went and seized her. The slaves, 132 in number, have been landed and liberated at Sierra Leone. In this small vessel, measuring 43 feet in length, 13 feet in width, and 7 feet depth of hold were stowed 132 human victims! This is but one among the numerous instances of the horrors of slavery, in crowding such a number of human beings into the hold of so small a vessel." *Fam. Vis.*

Sixty slaves have just been manumitted by Mr. *N. C. Grenshaw*, near Richmond, Virginia, with the view of sending them to the American Colony n Liberia. *Chris. Mir.*

THE COLONY AT LIBERIA.

Arrangements are making at Norfolk to despatch a vessel to Liberia; and about 100 colonists, principally from North Carolina, have already engaged

At a meeting of the Loudoun county Auxiliary Colonization Society, on the 12th inst. says the National Journal, Mr. Monroe, late President of the United States, was elected President of the Society. It was at the same meeting resolved, that the Society will unite with the Petersburg Society, and other Auxiliary Societies in Virginia, for the purpose of chartering a vessel, to carry to Liberia emigrants from Virginia.

On Monday, the 6th of August, says the Winchester Republican, a Society Auxiliary to the American Colonization Society, was formed in Kanawha county.

The Tseasurer of the Society in Washington, acknowledges the receipt of $2,045:25 from the 22d August to the 20th September, 1825. Of this sum, a considerable portion was collected on the 4th July; and 1060 dollars were a loan from the Rev. William Meade, of Virginia being part of the estate of his late sister, Miss Susan Meade, given to a charitable object. The donation of seeds by a gentleman in Baltimore, mentioned last week, is estimated at 2000 dolls. *Fam. Vis.*

From the Boston Spectator.

PROPHECY FULFILLED.

The Plymouth Memorial contains an extract from an Almanac published sixty-seven years ago, by Doct. Nathaniel Ames, of Dedham, the father of the celebrated Fisher Ames, who was an eminent physician, and mathematician. We copy the concluding part of it. The prediction, which it contains, seems to be nearly fulfilled in the short period since it was written, although the author extended the shortest period of its fulfilment to Two Centuries.

"Of the future state of North America. Here we find a vast stock of proper materials for the art and ingenuity of man to work upon: treasures of immense worth; concealed from the poor ignorant aboriginal inhabitants! The co-

rious have observed, that the progress of human literature (like the sun) is from the east to the west; thus has it travelled through Asia and Europe, and now is arrived at the eastern shore of America. As the celestial light of the gospel was directed here by the finger of God, it will doubtless finally drive the long night of heathenish darkness from America:—so arts and sciences will change the face of nature in their tour from hence over the Appalachian mountains to the western ocean: and as they march through the vast desert, the residence of wild beasts will be broken up, and their obscene howl cease forever; instead of which the stones and trees will dance together at the music of Orpheus—the rocks will disclose their hidden gems, and the inestimable treasures of gold and silver be broken up. Mountains of iron ore already discovered; and vast stores are reserved for future generations: this metal more useful than gold and silver, will employ millions of hands, not only to form the martial sword, and peaceful share, alternately: but an infinity of utensils improved in the exercise of art and handicraft among men. Nature through all her works has stamped authority on the law, namely, That all fit matters shall be improved to its best purposes." Shall not then those vast quarries, that teem with mechanic stone—those for structure be piled into great cities—and those for sculpture into statues to perpetuate the honor of renowned heroes; even those who shall now save their country.—O! ye unborn inhabitants of America! Should this page escape its destined conflagration at the year's end, and these alphabetical letters remain legible—when your eyes behold the sun after he has rolled the seasons round for two or three centuries more, you will know that in anno Domini 1752, we dreamed of your times."

NATH. AMES.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, OCTOBER 19, 1825.

From the National Gazette.

COMMENCEMENT OF NASSAU HALL.

Mr. Editor.—In company with a number of friends, I had the satisfaction of spending several days at Princeton, N. J. and of witnessing the interesting exercises afforded by this annual celebration. On Sunday, Sept. 25th, an impressive Valedictory discourse, was delivered to the class which has just received the first degree in arts, by the Rev. President Carnahan, and by its sound instruction, and paternal mildness, had the tendency to bring to the recollection of an old student the commanding dignity and calm eloquence of the late venerated Samuel Stanhope Smith, D. D.

On Tuesday morning, a meeting of the New Jersey Philosophical Society was held, at which we had the pleasure of seeing the most distinguished literary men of the state. The audience was however disappointed in some measure by the absence of the Hon. Andrew Kirkpatrick, from whom an address was expected. His place was well filled by the Rev. Professor Miller, who entertained the Society with a discourse which laid open in a masterly and lucid manner, the design of the Association, and sketched a judicious plan for its future efforts. We were prepared to expect something learned, and in good taste, from the author of the "Retrospect of the 18th century," yet our anticipations were more than realized in the very appropriate oration which was pronounced.

In the afternoon the honourable Secretary of the Navy appeared before the American Whig and Cliosophic

Societies, together with a crowded audience, and with his well known suavity of manner, and power of language, delivered a discourse, of which, as it has been requested for publication by the Societies, we shall only say, that it was at once eloquent and instructive, worthy of the man and the occasion. and as far as we have been able to collect the opinions of others, universally approved.—The literary associations just mentioned have been the pride of New Jersey College for more than half a century They enroll among their members some of the first names in Church and State, and by their honourable rivalry have perhaps done more for the character of the Institution, than all other means.

On Wednesday, the day of Commencement, the village was thronged with visiters of every rank and description. A line of stalls was drawn up in the street which passes the College, and around them a living mass very soon was gathered. It would have been a fine scene for a painter, or a student of nature in its varieties, to witness the wonder, and the greetings, and the uncouth movements and apparel of the rustic strangers, whose only idea of the Commencement,' is that of an annual fair or festival, where they may meet their comrades, and exhibit their finery. The church in which the public exercises took place, could not contain it is supposed the fifth part of the strangers who attended the celebration. It was thronged in every part; the doors and windows were surrounded by a mixed multitude, and the degree of curiosity which was excited seemed truly wonderful.

With no exception which deserves to be named, the exercises were highly creditable to the young gentlemen and the Institution. On the preceding evening, we were disposed to think that the blue ribband, (the Whig badge) bore away the laurels. On this day, the Cliosophic speakers were much more numerous in the high honours; yet in the two representatives of the American Whig Society, Messrs. Pressley and Witherspoon, there was a ripening eloquence, which was surpassed by nothing which we witnessed; unless we except the pathetic valedictory of James J. W. Davies, to whom was awarded the honorary oration pronounced by the best speaker in the class.

PRINCETON COLLEGE.—The Anniversary Commencement of the college at Princeton. New Jersey, was celebrated on Wednesday.

We understand that the exercises were interesting as usual. Thirty eight young gentlemen received the degree of A. B., and the degree of D. D. was confered on the Rev. Mr. Bishop, President of the Ohio University.

The oration of the Hon. Mr. Southard, before the Cliosophic and American Whig Societies, and the address of the Rev. Dr. Miller, before the Literary and Philosophical Society, on the day preceding the Commencement, are spoken of as very eloquent and masterly productions.—*N. Y. Obs.*

LONDON UNIVERSITY.

On Friday, the 1st July, a public meeting was held in the City of London Tavern, the Right Honourable the Lord Mayor in the chair, for the purpose of forming a Metropolitan University. An interest unrivalled in the annuals of voluntary institutions was excited on the occasion, and the hall-room which accomodates more than 1400 persons, was crowded to excess, and would have been so had it been capable of containing double the number. Among the individuals who addressed the meeting, were the Lord Mayor, H. Brougham, Esq. M. P., Sir J. Mackintosh, M. P., and T. Campbell, Esq. author of the Pleasures of Hope, &c. It is proposed to carry the

system of Education in this long-wished for institution at once to the highest state of completeness in the different departments of literature, arts and sciences; and, at the same time, to render its advantages available to the community in general, at the easiest possible rate. But its great recommendations are the following viz.—that no religious tests will be exacted of those who are desirous of sharing its benefits, and that the students admitted within its walls (as there will be no domestic establishment,) will be left in the enjoyment of parental superintendence, or placed under the eye of friends, anxious for their welfare. The proposed capital of the London University is 300,000*l.* to be employed in erecting a splendid edifice, endowing certain professorships, and in other necessary provisions—The shares are fixed at 100*l.* each, which are to bear interest not exceeding four per cent., and to be transferable. A donation of 50*l.* will entitle an individual to all the privileges of shareholders during his life, except that of receiving interest and transferring rights. The character and views of the shareholders will most materially affect the destinies of the institution. With them will rest the responsible duty of electing the Chancellor, Vice Chancellor and Governors, or Council, of the University; and upon the complexion of the men who fill these offices will essentially depend the character of the Professors chosen by them. Let enlightened and Christian men rally round the cause, and no fear can be entertained of the moral and religious securities of the plan. We heartly wish the London University success.

Lond. Evang. Mag.

FRIENDS' BOARDING SCHOOL.—Under this modest name a literary institution on a very liberal plan was established by the Friends in Providence in the year 1819. It has since been munificently endowed, and a course of instruction has been adopted which embraces every study of primary importance in the varied concerns of life.—The edifice which has been erected is 240 feet long, and sufficiently spacious for the accomodation of 150 pupils, (75 of each sex.) *N Y. Obs.*

University of Virginia—We understand that about $20,000 dollars worth of books have been ordered for the Library; and about £1400 of Philosophical Apparatus for Mr. Bonnycastle's Class. The elegant Rotunda is covered in, and the interior is advancing; $25.000 more will be wanting to complete it. An Anatomical Hall, a little to the rear of the University, is rising—well calculated for the purpose to which it is designed. [*Enquirer.*

FOREIGN.

There are, as usual, oppoisite statements respecting the affairs of Greece. According to advices from one quarter, the capture of the Egyptian leader *Ibrahim Pacha*, is confirmed; and according to others, the story is wholly untrue. We abstain from copying details that consist only of vague reports. It is observed in a Paris paper of the 19th September, "the situation of Greece is still involved in obscurity." The London editors concur in stating that Lord Cochrane was making preparations to join the Greeks. He will prove a powerful, if he should be a faithful auxiliary. We regard him in the light of a freebooter, who would serve the Crescent as readily as the Cross, if the former would promote his personal interests in an equal degree. The Emporer of Brazil, for whom he waged ruthless hostilities against the patriots, has, it would seem, proscribed him as a robber and deserter. The London Morning Chronicle, after mentioning his intention to assail the Turks, adds—"The excitement

which the first rumour of the Intelligence gave yesterday on the Stock Exchange is indescribable. We can state it as certain, that one eminent banking house in the Strand, yesterday purchased through their broker, 59,000*l.* of Greek Scrip." *Nat. Gaz.*

Whatever advantages the Turks and Egyptians have gained in their war with the Greeks are said to be owing to the *Christian* officers who lead the battalions of the Barbarians. A gallant French commander, General Roche, who is in the Greek service, complains of this, and mentions besides that a hundred European vessels have been hired as transports to the Egyptians, that convoy and cannon are furnished to the invaders, &c. *Ib.*

England.—By the arrival at New-York of the ship Leeds, captain Stoddark, from Liverpool, London papers to the 22d of August, inclusive, have been received. A further decline in the price of cotten had been experienced. Uplands and Alabamas are quoted at 7 3-4 to 11d.; Orleans, 8 1-2 to 13d. Tobacco is said to be "up to a dangerous price." Some of the letters from Liverpool mention the failure of a *fifth* house engaged in the cotton trade; and a letter from London states that a cotton broker in that city had stopped payment.

Sweden.—Letters from Stockholm of the 3d of August, state that the claims of the United States had been arranged, and that Mr. Connel, the gentleman appointed to conduct the negotiation, had left that capital.

From France.—The ship Azelia, Capt. Wibray, arrived at New-York from Havre, brings Paris advices two days later: but there is little news. About 2000 bales of cotton had been sold at Havre, at a price somewhat improved. Not a word of additional inteligence is furnished from Greece. The Duke of Wellington was still at Paris, and his visit was said to be connected with the affairs of Spain, which are in as deplorable a condition as ever.

Mr. Brown, American minister to France, was much indisposed in July, and obliged to have recourse to mineral waters in Savoy.

On the 24th of July, at Cadiz, when a bull fight was about to begin, the amphitheatre for the purpose proved to be on fire at the four corners of it, and the flames spread with so much rapidity that a number of the spectators within, were burnt to death.

In paris, a number of the friends of Gen. Lafayette have subscribed for the purpose of offering a gold medal of the value of 1000 francs for the best piece of verse upon the voyage of that officer to America, his stay there, and his return home.

Upwards of 4500 men have been recently enlisted in Great Britain for the British regiments now serving in British India. It would take a considerable time to find in th United States so many recruits for a distant service. *Nat. Gax.*

The emperor Alexander, of Russia, has appointed by ordinance, a committee to regulate the political and civil concerns of the whole body of Jews in his kingdom of Poland, who are to be placed under a new and "fixed" order of things. *Ib.*

A Flanders paper states, that the plan of cutting a canal at Brussels to be navigated by merchantmen of between 400 and 500 tons burden, or even by frigates fully rigged and armed, is prosecuting with great activity. *Ib.*

DOMESTIC.

Grand Canal Celebration —The Committee of the Corporation have had another interview with that of the citizens, and we are gratified to learn that but one sentiment prevails among them—that of getting up the proposed celebration upon a scale, and in a style,

to correspond with the wealth and character of our city, and the importance and grandeur of the occasion. The plan suggested in this paper and the Statesman, of having a salute fired from Buffalo, along the line of the Canal and the banks of the river, to this city, has been adopted, and is to be carried into effect by Mr. Ely, of Rochester, under the direction of the Albany and Western Committees. A deputation from our citizens and Common council, repared to Albany last evening, to consult and arrange matters with the Committee of that city. The several societies, trades and occupations in this city, are to parade and march in procession according to the arrangements at the adoption of the Federal Constitution in 1791; and an aquatic fete will be given more grand and imposing than has ever been witnessed in Ameriea. This part of the celebration will be under the direction of Mr. Rhind, who has been appointed high admiral for the occasion. It will no doubt be a celebration more magnificent and animated than any ever beheld in our country. We hope some of our Philadelphia and Boston friends will come on, and see how we do things in New-York. *N. Y. Spec.*

Vermont has followed the example of nearly all the other New-England States, and formed a Sunday School Union, anxiliary to the American Union in Philadelphia. *Fam Vis.*

From a table in one of the papers in Massachusetts, which is said to be correct, we learn that there are in that state, 523,287 inhabitants 61,803 houses, 6,845 square miles; and that Suffolk county, including Boston, has 3,820 inhabitants to a square mile, Essex 175, Norfolk 104, Nantucket 151, and Franklin which is the least populous in the state, 41. *Ib.*

Generel Smyth has suddenly emerged, in the National Intelligencer, with "a definitive explantion of most of the metaphors in the allegory of the Apocalypse." He is outshone by another meteor that fills the horizon with glory—we mean the supreme "Governor and Judge of Israel," *ci-devant* Consul at Tunis, late High Sheriff of New-York, and eiditor of the National Advocate; whose proclamations and orations are equal in length and sound to those which the expounder of the Apocalypse whilom bestowed on the darkling world.

Nat. Gaz.

MISCELLANY.

RAIL WAYS.

The subject of railroads is beginning to excite public attention, and we should not be much atonished to find that they put down the canal mania. The fact of various companies having recently been formed in England, (where there are numerous canals in operation) to make a number of additional rail roads, is certainly a strong argument in favour of their superior utility. Among those contemplated, is one from London to Edinburgh, a distance of about four hundred miles, with branches to several towns adjacent to the route—one from London to Liverpool, by Birmingham; one from Birmingham to Liverpool and Bristol; and one from Manchester to Liverpool. The capital of these four companies amounts to 6,400,000 pounds sterling. They are all to be calculated for the locomotive engine as well as horse power.—*Frank. Rep.*

[A new mode of insulaing lightning rods has recently been invented by Messrs J. Brown and G. W. Robinson of Providence, which is thus described:]

Iron staples, with heads, are inserted about half way into the glass while in a state of fusion, in the same manner as the metalic eye is inserted in the common glass button. When the glass cools the legs of the staple are

held fast and solid, leaving two or three inches, or more or less, according to the size of the rod, of solid glass between the building and the rod.—This block of glass is cast of a wedge shape, and firmly fitted into a piece of thick plank or block of wood, which is nailed or pinned to the house, holding the wood immoveable and infrangible. *N. Y. Reli. Chron.*

EARLY RISING.

The difference between rising at *six* and rising at *eight*, in the course of 40 years, supposing the person goes to bed always at the same hour amounts to 29.200 hours; or 8 years, 121 days, and 16 hours; which will afford *eight hours a day* for exactly ten years; which is in fact, the same as if 10 years were added to the period of our lives, in which we might command eight hours every day for the cultivation of our minds and the despatch of our business. *Rec. & Tel.*

NEW WORLDS.

The time has arrived when America is to lose the name of New World There is a newer world than America, whose name is not as yet fixed. The fifth part of the globe is composed of New Holland and New Zealand; of New Caledonia and the Hebrides; of the New Phillipines; of Van Dieman's Land, the Solomon Isles, the Friendly Isles, Navigator's Land, the Society Islands, the Low Islands, and all the Islands of the immence Archipelago of the Pacific Ocean. *Nat. Gax.*

Earthquake.—A smart shock of an earthquake was felt on Staten Island, and in some parts of New-Jersey, particalarly in New-Brunswick, on Sunday morning last, about 2 o'clock.
N Y. Com. Adv.

A violent earthquake at Jerusalem, has recently destroyed two monuments, equally the pride of Mussulmen and Christians. The first, the Mosque of the Caliph Omar; the other, the Sepulchre built over Calvary.

ANECDOTES.

ANECDOTE OF MR. SUMMERFIELD.

Immediately on his arrival at one of our principal cities, Mr. Summerfield was waited upon by a number of gentlemen of the Protestant Episcopal Church, expressing their desire that he would preach in one of their houses. With this request he stated his willingness to comply, provided the consent of the Bishop could be procured. The Bishop was consulted, but declined acquiesing stating, that he greatly regarded Mr. Summerfield as a man and estemed him as a minister, but that the *Cannon* of the church prevented his consent, however much he might be pleased to hear the young man preach. Being informed of this, Mr. S. pleasantly replied, "Well, it matters not, but I have always thought it was usual to *spike the cannon in time of peace.*"

ANECDOTE OF A FRENCH OFFICER.

A French Officer who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so struck with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school fellow Bernadotte, who has become a Lutheran."—"Yes, but he became so, (said his associate,) to obtain a crown." "My motive, (said the Christian officer,) is the same: we only differ as to place. The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in heaven."

ANECDOTE OF THOMAS AQUINUS.

Thomas Aquinus, surnamed the *Angelical Doctor*, who was highly esteemed by Pope Innocent IV. going one day into the Pope's chamber, where they were reckoning large sums of money. the Pope, addressing himself to Aquinus, said, "You see the church is no longer in an age in which she can say, Silver and gold have I none!" "It is true, holy father, (replied the Angelical Doctor,) nor can she now say to the lame man. "Rise up and walk!"

Meth. Rev.

A KEEN REPROOF BY AN AGED MINISTER.

A venerable minister at H—— preached a sermon on the subject of eternal punishment. On the next day it was agreed among some thoughtless young men, that one of them should go to him and endeavour to draw him into a dispute with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced into the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, sir; and I thought I would call this morning and try to settle it." "Ah," said the clergyman, what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh, if that is all," answered the minister, "there is no dispute between you and *me*. If you turn to Matthew, xxv. 46, you will find that the dispute is between you and the *Lord Jesus Christ*, and I advise you to go immediately and settle it with Him."

American Bible Society.—The Treasurer of the American Bible Society acknowledges the receipt of $5059 during the month of August.

N. Y. Obs.

Baptist Churches in the U. S. The number of Baptist Churches in the United States, according to the last returns, was three thousand seven hundred and forty-three; and the number of communicants added during the year preceeding was thirteen thousand and fifty-seven.

HAPPINESS.

It is not what we possess which makes us happy, but what we enjoy; it is not what we have not that gives us pain, but what we desire. In desiring nothing, one is just as happy as he who hath all conveniences. How many things may there be wanting to the greatest prince! To sleep in health, and wake in plenty; to live in the esteem and affections of every one; what can be wanting to render such a state happy? Why, *contentment*! No wonder then, so many are miserable.

The most perfect happiness resides oftener with *simplicity* than with *splendour*. The reply of a French peasant to a young nobleman, who solicited her to leave her rustic state, and accompany him to Paris, was exceedingly just, "Ah! my lord, (said she) the farther we remove from *ourselves*, the farther we are removed from happiness."

Philadelphian.

An adjourned meeting of the General Synod of the Reformed Dutch Church, was held last week, in the city of New-Brunswick. The trustees of Queen's College, (the name of which was changed to that of Rutger's College) appointed the Rev. Dr. Philip Milledoler, President—Mr. Strong, of Hamilton College, N. Y. Professor of Mathematics and Natural Philosophy; and the Rev. William C. Brownlee, of Baskingridge, N. J. Professor of Languages.—

Metho. Rec.

DIED,

In this county, on Sunday night, 9th inst. Carter Henry Harrison—An obituary will appear in our next.

POETRY.

From the Philadelphian.

THE CHRISTIAN.

OH, say not, tears are only
The Christian's portion here
That desolate and lonely,
They tread a pathway drear.

Say not, that notes of gladness,
Ne'er mingle in their song.
But, that the notes of sadness,
Alone to them belong.

Say not that garlands bloom not,
To deck their grief clad brow,
That flow'rets sweet perfume not
Their pathway here below.

Our God and friend is with us,
His promise is our own,
Around us and beneath us,
His strong right arm is thrown,

And tho' a night of sorrow,
Enshroud us now in gloom,
We know, a joyful morrow,
Is ours beyond the tomb.

Then say not, tears are only
The Christian's portion here,
That desolate and lonely,
They tread a pathway drear.

DESIRE AFTER GOD.

BY THOMAS MOORE.

THE DOVE let loose in eastern skies,
Returning fondly home,
N'er stoops to earth her wing, nor flies,
Where idle warblers roam.

But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight,
Nor shadow dims her way.

So grant me LORD! from every stain
Of sinful passion free,
Aloft, through virtue's purer air,
To steer my course to Thee!

No sin to cloud, no lure to stay
My soul, as home she springs;
Thy sunshine on her joyful way,
Thy freedom on her wings.

COMPLAINTS OF THE POOR.

BY SOUTHEY.

And *wherefore do the poor complain?*
The rich man asks of me:
Come walk abroad with me, said I,
And *I* will answer thee

'Twas evening, and the fozen streets
Were cheerless to behold:
And we were wrapt and coated well,
But *yet*, we felt the cold.

We met an old bare-headed man,
His locks were few and white;
I ask'd him what he did abroad,
In that cold winter night.

'Twas bitter keen, indeed, he said,
But at home no fire had he;
And, *therefore*, he had come abroad,
To ask for charity.

We met a youug barefooted child,
And she begged loud and bold;
I ask'd her what she did abroad,
When the wind it blew so cold,

She said her father was at home,
And he lay sick in bed;
And, *therefore*, was it she was sent
Abroad to beg for bread.

We saw a woman sitting down
Upon a stone to rest;
She had a baby at her back,
Another at her breast.

I ask'd her why she loiter'd there,
When the wind it was so chill;
She turn'd her head, and bade the child,
That scream'd behind, be still.

She told us that her husband serv'd
A soldier, far away;
And, *therefore*, to her parish, she
Was begging back her way.

We met a girl; her dress was loose,
And sunken was her eye;
Who, with the wanton's hollow voice,
Addressed the passers by.

I ask'd her what there was in guilt,
That could her heart allure,
To shame, disease, and late remorse,
She answer'd she was poor.

I turn'd me to the rich man then,
For silently stood he;
You ask'd me why the poor complain,
And these have answered thee.